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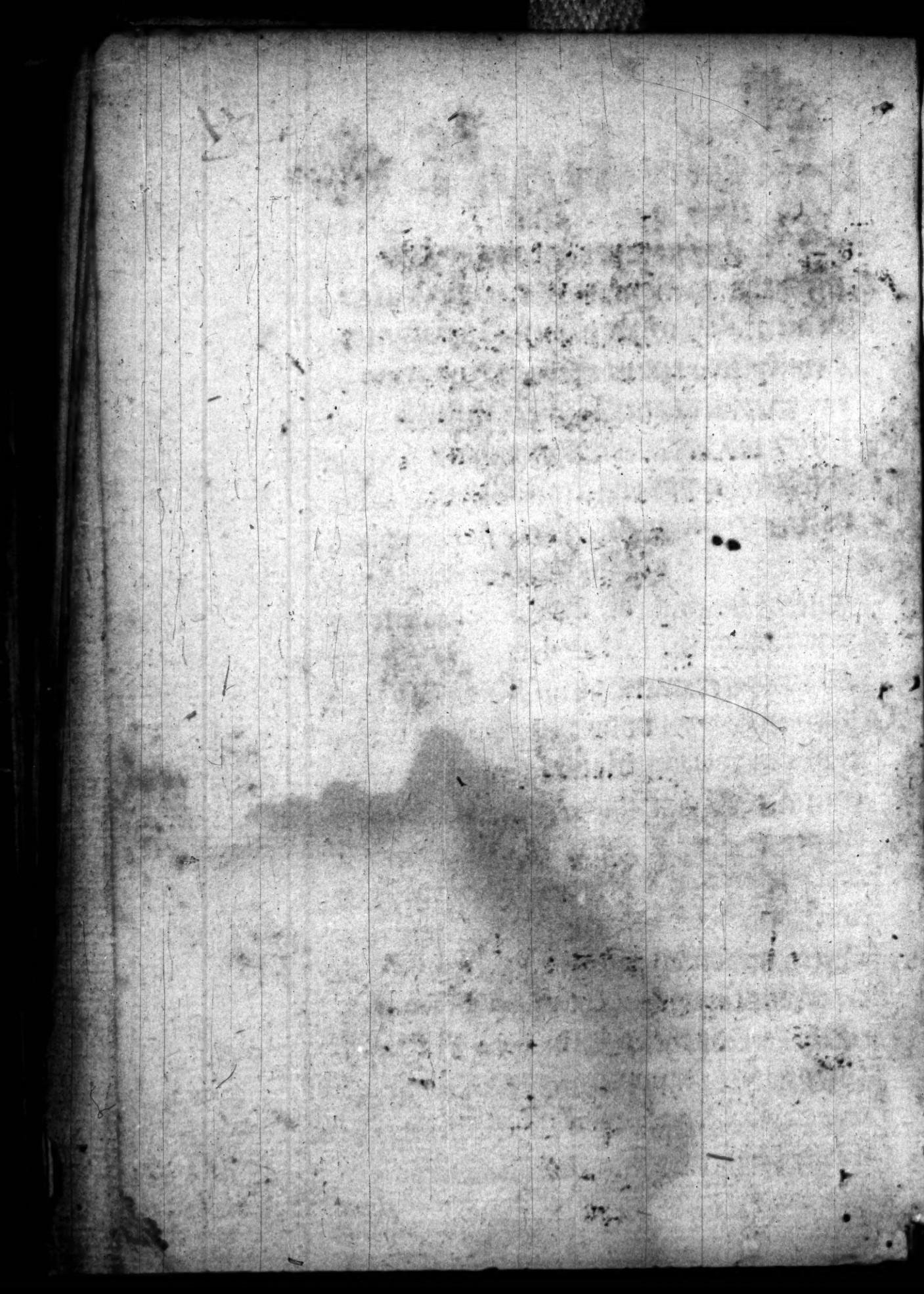
A b̄yef &

short declaracyon made, wherby every
chyrstn man maye knowe, what is a sac-
rament. Of what partes a sacramente
consyseth and is made, for what in-
tent sacramentes were institu-
ted, and what is the p̄pm̄
cypall effect of sacra-
mentes, & finally
of the abuse
of the
sa-
crament of chyrstens
body and
bloud.



Impryned

In London by Robert Scottehton
Dwellynge neþher Ludgate,
at the sygne of the Byse
shoppes My-
ter.



After the mynd of Sayne Aug
yne A Sacrament is a vpsyble
shappe or sygne of an inupsyble
grace that is as n.och to saye a sacrament
is an outward signe wherby God tho:
rough his worde declared in the admis
tressacon of the same testyfieh and as:
sureth our coscienc of his louour & good
wyl & if this differeth a sacrament frō other
natural sygnes. for every naturall syg:
ne representeth & sygmifieh the thyng
wherof it is a sygne. But it hath no pro:
misse of God, ther unto amercie. But a
Sacrament hath a promise of god ther
unto amercie. Which maketh the same
sygne and outward substance to be a sa:
crament. And if the receyuer of the sacra
mente belieue not the worde of promisse
declared to hym before the admisstrac:
tion of the sacrament then he receyuereth not
any sypryual grace representerd ad offe:
red in the sacrament. Although he recey:
ueth the sacrament a chouydtymes. Chyng
suffyceh for the dyscrecyon of a sacra:
ment and also the diuersytie of a sacra:
mente from other natural sygnes.

The partes wherof a sacrament consisteth and is by these folowyng. An outward vysible substance and a promyssē of God made vnto vs: whiche pronouncted and declared vnto vs, makyngh the vysible substance to be a sacrament vnto vs whiche heare the promise of god declared the chynge and Sp̄irituall grace representēd and offred in þ sacrament is such a parte of the sacramente that they only receyue it whiche beleue þ promyssē of god declared vnto them. And al such as beleue not the promyssē of god declared vnto them in the admynistrayon of the sacramente. Although they receyue the sacrament, yet they receuē not þ graſe represented theren.

The cause wherfore sacramentes were Instytuted, is to declare and set fourthe the benyfites of god exhibyted ad dione to vs. And to p̄mte and graft them yn. oure myndes: And so censyryme oure sayth so that we make boldlye reuoyce & saye, that ch̄ist and al ch̄yfles myghtes and de seruantes be oures.

The effect of sacramentes is to comfort euery

to þe euerþy conþience troublid vexed, & op-
preſed wþt þe condamnacion and iudg-
ementis of goddes lawe and sentence, gy-
uen vpon al synnes. Also to comfort them
wþt þe þe be greued wþt þe syght of þe
multytud and greetnes of theyr synnes
and no leſſe wþt þe long concyuuance,
use, and perseuerauice in the same. Such
Iudgement and sentence gyuen agaynst
Synnes, wþt þe syght of their synnes,
and of the multytude and greetnes, and
the long concyuuance therin, desperacyō
must nedes ensue, & folowc, vntyl they
here this promyssle of God vnto thys la-
ttamēt annexed or such other lyke wþt þe þe
heþyng, reioyce inwardly, & wþ great grec-
denes & cofort come to receue the sacra-
mēt, as an ernest pledge, of remyssyon of
synnes purchased by Christ onylē, w/out
þeyre deſtruynge þi faith i the promyſſe
þeyre beluech ystes body and bloude, o be
slai & ſhed for the remyſſion of their ſines
And thus they eate Christes fleshe, and
drynk hys bloude, the claryng of englað be-
hinen to be reformed by cause they may
þayne contray to thys true pri-
pleſs

bles, taught by þe primitive church & al þe
blessid dia: hers, & auncient doctoress,

The fyfth abus.

Fyfthe wher luynt Augustyne & other
Auncient wrytters haue taught that the
worde of God in the mynistracyon of
the vnyble substance, makeþ haüstamēs
thers of our clergye admynyster, the vny-
stable substance, wþout any declaracion
of any wörde of Chrysostomis Instrucion.
Whi is not onely agaynst the doctrine of the
primitiv church, but also agaynst Chrys-
ostomis fyrste Pracysse whi vseð v han he
fyfthe mispruced the same and myny-
stred it vnto hys Apposites. It is also
agaynst the Apposites pracysse, as it ape-
ryth by Paule whiche sayþe. He hach
deuuered to th'm, that which he receyued
of the lord, The lord Iesus in the same
nyght that he was betrayed, toke breade,
and gryninge thankes, brake it, and sayde,
take,eate. Thys is my body whiche shall
be breþed for you, do thys in the reme-
brance of me. Likewise after he had sup-
ped he toke the cuppe. Sayngc. Thys
cuppe is þe newe Cestament, i my bloud

as

us oft as ye shal drinke of it, drynke it in þ
remembrance of me.

The practyse of Chryſt and of his
dyscyples so longe also continued, vſed &
ſtrayed in þ churche of god ſhuld haue
ben a ſuffycyent doctryne, to all Chryſts
churche ouer and besydes that, Chryſte in
the admynistracyon of the Sacramente
deuauded hys dyscyples, ſaying, do this
in remembrance of me, which word (hys)
hath relacyon to the hole maner of doo-
ing; and alſo ſpeaking of Chryſt

Also our clergye ſpeakethe woordes
of Chryſtes inſtitutyon ſecretly whiche
can not preſonne hym wylþe heareth
the not and alſo yf that he ſhulde heare þ
woordes of chryſtes inſtitutyon pronoun-
ced in the latyn tong as our clergye vſe to
ſpeaketh them, it could not preſone þ heret, þ
underſtādeth not þ latyn tong, for he hea-
reth not them ſo þ he by hym ſheryng under-
ſtandeth them, & ſo the vþſible ſubſtaū
ce is neuer become a ſacramente unto hym
for Paulſ ſayth, that he wylþe ſpeaketh
in the tong or ſtrange language or ſpeach
ſpeaketh to God and not unto men for no
man

i. Cor. ii.

man heareth hym meanyng therby no
man understandeth hym because the hea
ter knoweth not the speache as it appea
reth after, wher Paul sayth, yf I knowe
not þ vertue & meaning of the voyce, I
shalbe to hym w spreake an alaynynge, & to
me he shalbe an alaynynge or straunger, fur
ther he sayth, Wxtheren yf I shall come
vnto you speakeynge in tonges or straunger
speaches what shall I profyt you, except
I speake vnto you cyther in reuelacio[n] o[r]
knowledg o[r] in prophesyp, o[r] in lettynge, for
he w preacheþ or prophesypeþ, speakeþ
vnto me, for e dyfyng and confort, he w
speakeþ in the conȝ edyspeþ hi selfe he þ
prophesyeth edyspeth the church of god.
Wherfore Paul comandeth all thinges
to be done accordingynge to an ordre, & to the
edyfying of the Churc[h] so þ Paul sayth
þ he had rather speke spue wordes in his
sence, þ he might therw instruct & teach
other then x. M. wordes in the conȝe,
in so much as he concludeth þ if any man
speake in a straunger tong in the church let
hi pray that hys speach my be interpre
ted and yf there be no interpreter to decla
re the

to the meanyngge of hys tonge or straung
speache then let hym hold hys peale & kepe
silence in the Church, & speake to hym self
and to God. By al this chapter meanyg
þ no man shuld speake in þ church, to þ cō
gregatiō in such tōg or spech wþ they kno
not nor vndestād no; because þ church cā
take no commodity & profit thereby. And
because þ clergy speke þ wordes of Chri
stes iusticyon in latin secretly they take
away frō such as vnderstād þ latin tong

he sacramēt & further bycause they spe
ke þ wordes of Chystes iusticyō, so
secretly þ neither latin man nor englyshman
do know or vnderstād what they signifȝ
or mean therfor the clergy administer no
sacramēt to þ people, for the wordes of
C H R I S T S iusticyon pronoun
ced and declared in the administracyon
of the visibile substance causeth it to be a
sacramēt but doubtlesþ the blind errore
is ouerflowen the hole Chysten church
for þ pu nylshment of the people for their
iniquitie committed agaynst God, as it a
peret in Deu. where God for the synne
of the people declareth many curses, &

Deu. xxviii.

male-

malcontentions, to come vpon them am-
ongst the whiche punyschement is reheat-
ed that God wyl send a myghtre peo-
ple from afarre and treward, byt necked
and olde people whose boice the People
shall not knowe nor understande what
they speake. The same punyschemente
the p̄. ph̄. Jeromie doth prophete, to
come vpon the people.

Actis. ii.

Chyſt gave the Appoſtles the grace of
tongues, that who ſo euer hearde them,
ſpeakē, dyd vnterſtand them i their owne
language and ſpeakē. by thys gyft ic
appereþ h̄ maniſteſtly, that god wold hys
people, to be caught in ſuch forme and co-
muniſon, that they myght perceue the
ſcience and vnderſtandynge, of the woord
& myſteries ſpoken in a ſtrange tong
whiche they do not vnderſtand, profeſſeth
the not. But bycause oware clergye wyl
not obey gods commandement, which
is to preache the gospell, and to teache the
people accordyngē to goddes comman-
dement god hathe givē the ouer, to follow
theyr wycked thoughtes ſo the id they
wolde haue turned the yf they had folo-
wed hys

met hys coucil: & declared, & made opē
hys wordes to the people as it is plauſ
John .viii. and Jeremie .xxiiij layinge
þt they had stand in my coucil & caught
my people to know my wordes truly. I
wōidc haue turned the from theyre cul-
ways , and from theyr moost wyched
thoughtes. And because they haue not
fedd the flocke, God theremēt them by
hys ḡphete Ezechiel, Saing, I wyll
requyse my flock vpon the hands of my
Shepperdes. I wyll make them aſſe
þt they shal not feed the no more, nor shal
not lead theyr selues doutles thys punyl
shēmēt, is come even vppon oure clergye
for ther were never so many ygnorant
sheperdes, whiche can not lead theyr flocke
nor cōtruec theyre offyce

The ſeconde a buse

The Clergy be no leſſe to be riþ;þendyd
and also reformed whiche receue the hole
ſacrament to them ſelues not dypſrybut
tyngit to the people, conterary to christes
practyce whiche at hys laſte ſupper dyd
not onely eate and drynk hym ſelue, But
also gaue the ſame unto all whiche were
ther

thet present, sygnysyng and exprestynge,
therby þ he wþt all hys mercies, and be-
niftyes, shulde be common to all hys
Elecc, & Chosen, & no synguler, and pe-
culiar, to one a lone chys churlyshe fa-
cio of eatynge & Drynkyng, by themsel-
ves, not exprestynge. & eatynge for thyr ney-
bours is crnestly recomendo by the Appo-
stic, Savyng brether cn when you come
together, to eate, loke ou Expect, & tarye
one for the oþer yf any man be hungrye
let hym eate at home.

If Laynt Ambrose doctrine be true, as
dwilesse it is who so euer Gareth, and
Divriketh so Charlyshcye that is to
receyue th: sacrament in the church so pri-
uately doþ receyue it unwoþchelye, to hys
eternall Damnacion. These be þ words
of Laynt Ambrose, he receyueth unwo-
chelye whiche Celebrateth, the mysterye
Otherwyls then of the lord it was deli-
uered for he can not be deuoute whiche
presumeth otherwyls, thenit was gyuen
of the Author or first instytutor. Also the
same sayth Therfore yf you so come to
gether that eurye man myght eate hys
owne chese shuld not he don in the church
wher

j. Cor. xi.

Ambrose
boon th: i.
Corin þ. li.
Chipyter

wher the commynge to gether shuldetz,
by cause of vnyte & of the mystery, & not
for dyssensyon, or for the belly. Athana-

syus that auncyente wyrter whiche wrot Athanasyn
before Saynece Ambrose sayth ye haue us vpō the
defyled, Trulye thys supper, whiche be i. of þ Cor.
yng the lordes and commen to all men ys þ .iiij. Chap
haue made it synguler, and probate also
that auncyente clarke and Bysse, oppe, of
Constantynople, Chrysostome, no lele
reproouethe this Pxyuate and chrysostome
opynyon Saynge Trulye, these thyn-
ges whiche be the Lordes, they be not vpō the of
of thys servaūce or of an Other, but com: þ syrste of
men to ali, it is allone chyngt thys woord the Cor. þ
the Lordes, and the woord commen for xx. vii.
þf it be of the Lordes as dowlbirs it is, homylle
þ ougheest not to recue it to thy selfe as
thine own, but to set it forth, as þ thig of
þ lord comely to al for truly þ is to be þ
lordes but now þ suffest not, þ to become
but eatest it to thy self wherfor þ apostole
did ad cuery out þ sumeth to eat his own
supper. Also i þ same hon ylye he sayth.
The lord for thy sake, dyd gyue hym
self but the þ for þ love of thine crunself
dost not make thi brother ytake to clary
chrysostome

Christ comandeth al hys people, to call
no master in earth, nor sherty prophete
ring the scriauent and every intercure
or meane parson to call hys superiour
by de or master but Christ meaneth by
hys prophety, ns that hys electe shuld
not acci pe any in earth conter ryng the
christian telygyn to teach them any o:
ther doctryne or learning than he hache
taughte them whyle he was doulblesuf
fycyon: for them.

Wherefore saynt Iohn the euangelist
LIohn.iiij. exhortyng all men to cleue to christes
doctryne and not to follewe o: regard
any mans doctryne, sayth. Let that(mea
nyng)e carnyng abyde in you, whiche ye
haue herde from the begynnyng, for ye
that abyde in you, whiche ye haue had
from the begynnyng, ye shall also abyde
in the sonne and in the fader, yea christe
him selfe sayd yf ye abyde in my worde
John.viii. ye shalbe my dyscyples and you shal kno
we the truthe and the truthe shall deliueret
you whiche 2doules the forsaking of chris
tis doctryne and following mens doc
tryne is the onely cause of all erroure, as
it appereth

It appereth playnely whiche God by hys
prophete **V**ertempe, forbyddeth vs to he
re any preacher whiche preache not
hys word laying heare not the wordes
of the prophetes, w^t prophety to you & de
ceue you, they speke the visions of ihes
owne hartes & not of the mouthe of the
lorde. I dyd not sende the Prophetes, &
they dydde none, I speake noe to them
and they dyd prophetye. The same is al
so reproved by the same prophet. Ther
fore Paule pronounceth them accursed
whiche preach any other gol dell than þ **Gallat. viii**
whiche was preached.

The **A**unciente wryter **L**atynist
Tertulian, saythe is not lawfull, for **T**ertullian
vs to Chrysche or ffauour any thynge in hys bo.
of ourr owne fre wyl, nor yet so chose called pat
any thynge that any other man shall bryg scripturens
in hys owne wyl, we haue the Apostles **1 Cor. 10. 14**
of the Lorde authores and Examples,
whiche dyd not chose any thynge of ther
owne fre wyl that, they woldc bryng
in but dyd lete for the that doctrine fach
fullye, to the nations whiche they had re
ccyued of Chrysche.

Reader I trusste every Chyfden manne
maye perceave, howe our clergyn contra-
ry to Chyfdes doctrine, and also practi-
cally haue abused thys mooste blissee sacra-
ment of hys body and bloude, and no leesse
contrary to all the auncyent wryters as

Sypryanus it appeareth by saynt Sypriane, whiche
to Selyliū sayth yf chyfde oughe onely to be had, we
ought not to take heide or regard what a
ny man before vs haue caught to be do-
ne, but what he whiche before al is, chyfde
syfde hath don, nor we ought not to fol-
lewe the custome of men but the cruth of
God.

Rowe chyfden Reader pondeze and
also wel remembere that C H R I S T
when he Admynistred the Sactamente
to hys dyscyples declared what benefyce
and proffit they shuld receave by hys death
It was remissiō of theyr sp̄nes but out
clergyn when they admynister the sacra-
mente to the congregacione whiche speake
so secretlye that no man heareth them or
speake in suche a speache, that the congrega-
cion vnderstand them not or els whē
they admynister they speake of theyr ou-

ne and not the woordes of chyfes bly
tucyon, whiche is manysche, contrarie
to chyfes iusticion and comman-
dement so that euery man whiche wel
consydereth theyr doiges / can not other
wyse Judge them , but the naturall
seade of Antichriste also whiche chyfes
adimphystred / he distributed the sacra-
ment to all his disciples, but oure clergyn
rece fue, all the sacrament in their p[ri]uat
Masse to them selues, and distribuite it
vnto none other, contrarie to the practise
of Chyfes, and of hys Appostles / ad no
less contrary to the practise & doctrine
of the p[ri]uat Church, and the most god-
ly & clarkly ancyent doctrynes : so that I
think ther is neither godly nor lerned ma-
ny compareth the lernynge vse and pra-
ctise of Chyfes / and hys Appostilles / In
the lernynge vse & practise of our clergyn
: But that he will Judge our clergyn
to be the moost hatefull enemies, of
Chyfes, and all the chyfeten Religyon.

The thrid abuse

Wher I sayde i mi thrid p[ri]nciple / þe
offerte of sacramentes was to confort al

Troubled consciences whiche be oppresse
led rayth the knowledge & remembraunce
of the sentence of Gods lawe pronounced,
& geuen agaynst all synners, and by
the inward remembraunce and consyde
racionys of the multitude, and greate-
nes of theyr synnes, and of the large co-
muniuite in the same, so that they in re-
membrance of those thynges, be bittrelye
adected and dynuen to extreme desperas-
yon for remedie wherof Chrysostome
mercyfulllye and louynglye as the true by-
shop of our soules, whiche suffered al cur-
se. ix. temptacionys in hys fleshe, that he kno-
wyng them myght haue the more com-
passyon upon vs dyd instructe and ordene
thys most blessed sacrament of hys bo-
dy & bloud in the administracyon wher-
of he declared and dyuulged to all the trea-
tauers therof that hys body shuld be be-
trayed for vs, and his bloud shuld be shed
for the remissyon of theyr synnes, all
thys whiche he dyd to the administracy-
on of thys blessed sacrament he dyd it for
an example conauining vs that as of
him as we shuld do this we shuld do it in

remembrance of him. And his Appostles
commaunded also that as often, as we
shulde receyue thys sacrament, we shuld
shewe the death of the lord: To shewe
þe death of the lord, is to declare that we
through oure synnes, have deserued most
Justly eternall death, from the whyche,
we be deliuered onely thorough the pa-
ssion, blouwdyng, and deathe of oure
Lord Jesu Christe, and by none other
meaneſſ.

What comfort, quietnes, and ioye
is thys to the troubled and vexed conſcu-
er, when he conſidereth this incalable
Love, whiche god hath shewed unto him
in thys most paynfull passyon, mooste
cruell and shamfull deathe, of hys only be-
gotten ſonne, and our only ſauycure
Jesu christe. The ſcarfull and myſterable
ſynger, can no me boldely wþt great
gladnes, reproyce, and ſayc, ſeyng that god
our facher hath gyuen vnto vs hys ony
lyc begotten ſonne, for our redempcyon,
we then bryng hys enemys howe can it
be poſſyble, þt he ſhuld not alſo now geue
þt all thinges (brige his ſeyndes) to hym

B y pea douleſſ

doules empysyon of Synnes, and eth
nall i.p.c. Thys comfort and pope, is ta-
ken a wavye from us by oure cleargye id
whan they admynystre the Sactament,
they never shewen the Death, of the lord,
suffred for our Redempcyon, not onylpe
hydwyng and kepyng, secret, thys emp-
thalke Benyfycie, doone for and to vs, by
Ihesu Chrysste, but also nroost wyckedly
conuerte and tourne, the bencyfycie of our
redempcyon to them selues, occlaryng the
sactament offred uppe to God, by them
to be a Sacryfycie, whiche Moche, for the
workers sake, deserveth empysyon of Sp-
nes, and eternallyse. yf that doctrine be
true then ther is no thanke to be givene
to Chrysste, but to oure P[re]yfetes, whiche
dayly do make innumerable Sactifyses,
as they saye and Thynke, therbyto take
a Wavye, and temytt Synnes, Althoughe
the holpe scruplures Saye, that chrysste
was the onlyc sacryfycie for synne whiche
offred uppe vpon the cross ones, was
a suffycent sacrifice, for ever, and the
sactament dueylpe Admynystred, in the
bounme insygned of Chrysste by the olde
fathers

Sacrefces called a sacrifice, because it was a
memorayall of chrysostes sacrificice, & not be-
cause it is in it self a sacrifice either propici-
atory or satisfactorie, but onely called by
the name of a sacreffice because it was a
memorayall therof to bryng to our reme-
diance and to prynce therin the sacref-
fice of Chrysostomes perfectely done and per-
formed for vs for ever: whereupon the au-
xent wypes call the sacrament of chris-
tis body and bloud a sacreffice to God
for two causes wherof I haue reheat-
ed the one, that is to saye, because it is a
memorayall therof if it be duelye a memori-
al accordingyng to chrysostomes iustification.
An other cause is that we that be christis
church, and membris be representyd, and
lignifified in and by the sacrament, for
our bodies truly mortifyed from all lu-
stes and concupyscence be an acceptable
sacrifice to God as it aperte in the rule
to the romaynes There Paull saythe, bre-
thren I besech you by the mercye of god
that ye exhibite your bodyes almyghtie
and holys sacreffice acceptable and pleasing
to GOD also Peter saythe. And you

¶ As Iþþyngt stonys, be buylded a sp̄ytitual
house, an holy presthode, off crēngt sp̄ytit
tual sacryfycys, acceptable to god, by Ihesu
Chrysste also sayncte Augustyne, in a ser-
mon to yonge Chyldren sayth, yt ye wyl
understante what is the body of Chrysst,
heare the Appostles saynige. Ye be the
body of chrysst, mūmbres of membre, yf
therfore ye be of the bodye Chrysst, and
membres: your mysterye is set upon the
boordes of the lord, you recyue the my-
sterye of the lord, vnto that you be, ye An-
swere, Amen. And so answeringe you
subscrybe or affyune, also the same doc-
tors wþþyngt upon the holye feaste of
Easter, saythe because Chrysste hath suf-
ferred for vs, he hath commended to vs, i
chys sacramente his bodye and bloude,
whych also he hath made vs, our selues,
for we be made his body, and through his
metey, we be the same, whych we recyue

¶ Thus the holy doctoرس, in the pþymatue
Church, cauled the sacramente, a sacrifice
wherin we offer oure selues a Iþþyngt
Sacrifycy, from all synnes mortysyd,
and

and deade not meanyng that the p^restis
shulde offre a Sacryfice to G^DD for
lynne, whiche oblacpons shold defyne re
m^{is}sion of S^pynne, ever for the workes
sake as folysch S^{oph}yster s w^yte con
scaryc o the holy scrupptures.

What huyngt Creatures heartyng
S^ancte Angustynne duxering in thys
maner of the sacrament wyl not Iudg it
the speache a Mystycall speache, and not
to be taken as the wordes sounde, Also
oure clargye offryng vs the Sacramen
te, giv^e it to G^DD as a Sacryfice for
S^pynne, whiche we be commaunded of
Ch^rist to receave as a memorayall of a
benefyce giv^en by hym vnto vs, to nou
r^{is}she and confirme oure faythe therby
and not to be giv^en by vs vnto hym.

Thus thys declare them selues, to
be ryghte Antichristes whiche many
feste chaunge C^HR^IS^TE^S a^t:
denuncies and vⁱe them cleare contrary
turnyng recouyng, to goung, thys is not
of

So do cheſt thyngeſ in the remembraunce
of Chriſt, but rather to put al Chriſtian
doyngeſ out of remembraunce.

They ſell the ſame to vs for moneye
whiche Chriſt hath giuen vs free, wher
fore they make vs very foolis, to bye wi
out money that thynge whiche is our ou
ne moſt ſurely alreadye, by goddes gyfte
And thus by bynge of oure owne, we
not onely loue oure monye, but also com
mit Simony, byng the ſpirituall gyfteſ
of God for temþorall rewarde.

The clergie alſo robbe not onelyc the
poore widdowes but manye other alſo
takynge money for the applynge of a ſac
rament as a ſacrific, for the dead wi
not keare it noȝ do it in the remembrance of
Chriſt nor geue thankes for it which is
required of euery faithfull receauer ther
of, to do. For as the wordes of God pro
pheteſ no man, but onyl ſuch as he rece
veleuth, ie ſo in lyke maner the ſacra
ment propheteſ not any man except he re
ceive it and beleue the promyſes thereto an
nēd, thys is the moſt wycked crafte
ſuitorie of the deuel, that all ſuch thing
which

whiche be moost Godly, & so profitable
to all men that by theyr craft or subtilty
they can not cause such thinges to be had
in hatred chen lke they, out newe pellices
& traftes wherby þ vse of such godly thi-
nges may be kept secret or els vnknowm
or not regarded or els so altered & chaun-
ged þ the p̄fiftable effect therof be not
perceyued yet whyle they persyst and let
the name of the thing continue in a grāct
admiration and estimacyon but not pro-
fitable to men. And thus of certaynes it
is come to passe that such thinges w̄ we
restituted and ordyned very profitab-
le to men nowe through the vse or mo-
re truly sayde abuse of them, they be beca-
me very vnpoffytalbe, hurtfull and alle-
wycked.

The onely cause of thys is þ we fol-
lowe not Christ in doctryne, and exāple
but with gteac gredynes folow the fond
opynyon of men, whare God by hys pro-
phet reprooueth vs saying my people ha-
ue done twoo euellies, they haue forsaken
me the fountayne of lyfe and dygged the
segettis even such as can not holde wa-
ter

ter's also Cyprianne that blessed Mastry,
Cyprianne and auncient wyrter, sayth, Iesus christ
to Hesliu our lord he is the hugh Dyst, by god the
fathet, and he fyre offred Sacryfyc, to
god the fathet, and commaunded that to
be done, in the remembraunce of hym.
Verelpe that pypre occupyeth trulpe the
Roume, and stede of churc whiche foloweth
with that, whiche chrysste dyd, and then
offretha true Sacryfyc ful in the church,
to god the fathet: when he Begynnythe,
auen so to offer, as he seeth and parcyeth
with chrysste to have offred. But other
wys allethe Lemysng, of relygyon, and of
the truethis conuerted and ouerthrewē
of that whiche is spypcually comandau-
ded be not faythfully obserued and kept.
Therefore che cleargye ought to be refor-
med, by the kyng and his honorable cou-
sil, that from henceforth, they shulde
noe make any Sacryfyc, for quiche and
dead, of the sacramente whiche Sacryfyc,
for the workes sake, shulde deserue remy-
diation of synnes for ther is no thyng more
contrarie to remissyon of synnes / frely-
gauen by grace, also it is playne contras-

cripto

To Chysses fyftiij stidcyon of the sacrament which oþdeyned it to be a remouȝt of Chysses onely sacryfycce wherin we receaue remouȝt of synnes.

And yf the pþrestes sacrament be a sacryfycce for the synnes of the quicke and of the dede. why then is not the sacrament whiche the lay men receyue, as well a sacryfycce for the quicke and the dead as elles let our clergyn therow by the scripture howe theyr sacrament is of more value, befor God then ours of the laymen. And yet I doubt not but yf a laye man shuld dayly receaue the sacrament and take money therfore sapinge that he dyd make a sacryfycce for the remouȝt of the synnes of the quicke and the dead that our clergyn wold not lese untyl they wroth bþter had made hym dead, and not lyving and quicke. Thus it is come to passe that the vse of the sacrament onely serveth the couetous appetyt, Drunkennes, whordome and iust of the wretched pþrestis. And not the maner therof, administer it duchly as

Chyss

Chyoste insytuted, it that is for the spes-
tynill conforme, and for the confirmy-
yon of the faythe of the recepuer of the
sacrament because the word of Christes
Instyrucion, is not declared in the admis-
tracion of the Sacrament, chyoste is
not Receyued, whiche onely by faythe
miste be receyued, thorough the hearynge
of his woorde declared . And because in
the admynistracion of the Sacrament,
the clergye do not declare the woordes
of chyoste Instyrucion, whiche woordes
by Goddes promysse of remissyon of
synnes, through Chyosteis Bodye be-
trayed, and his bloud shadde: The recep-
uers of the Sacrament, recepue it wyth
out fayth, to theyc Damnyacion, for
faythe, commeth by hearynge of goddes
woorde whiche they here not declared
wherfore they can not beleue.

My well Chyoste Reader, whether our
clergye be not most detestable sacramenta-
ries, to take awaie chyosteis woordes of
Instytucion, of þ sacrament of his body
and bloude in the admynistracion ther-
of, wherby the material substance of bryd

and

and wine, shuld be made a sacrament so
þ receyuerþ therof marke u. ell also wher
ther þey doo not contrayte to Goddes
comandement, adde and put to wodres
of þeyr own faynt imaginacion & fantasie
whiche nocht chyse nor hym A postles
nor the þymatique church dyd other prac
tise vñ commaunde.

þyndelþ consyder gentle reader that
our cleargye do not declare any breuytys
tes of god shewed to vs in Iesu Chyse
nor thrye mentaure nor vs w hys hys
pressed wþhlynne nor cunþyng oþre
saych thorough chysets bode be trayed;

And hys bloude stid for the remissyon
of our synnes thus deprauie they vs both
of the sacrament and of all chysets bene
fites and of all consolacion and poye vs
we shulde recyue therby. So that boþe þ
causþ porpose and effecte, wherfore chyset
instituted thys sacrament of hys bode
and Bloud, be vterly obscurid and taken
awaye from vs: And yet when we other
preache or write agaynst these þeyr re
cours, by them practyced contrayte to the
hosþ scriptureis and all the auþerene doc
tors þey

ccours, they call vs sacramentatyses, and
when we desyre to haue the ryght sacra-
mentes practysed by Chrysste and hys a-
postles to be restored, vnto hys Churche
than chrysste a fagot a fyre, for these he
retynkis. But no we Chryssten Reader by
the autherpeses before allegd, Judge y
who be both herrikis and sacramenta-
tyses. And thus I commyse the
Chryssten Reader to God, who
sende true and faythfull ad-
ministrators of his
Sacrament and
true
preachers of hys
word.
Amen.

Complied by Richard Trape

finis.

Anno. 1543. the. 10. of November.

